Is Nimuendajú II-6 (1939-1946) 1948 SCS Timbira SCS

which atq'k man she wants for a comrade. She names him. Iką'rkate returns to the men of his own moiety, touches the man indicated with a grass wisp, and tells him the woman's name. Kačúnkate goes through a corresponding procedure with the atq'k women, both leaders continuing thus until all women have acquired a mate from the complementary rainy season moiety. The leaders make the requisite arrangements for the log race, at which the atq'k are the challengers. The logs are always inordinately thick burity sections, but are largely hollowed out on the inside. Then the ką' boys remove the grass partition, all jointly marching to the district picked out for hunting.

There they split up into two parties, one hunting in the woods forming a line of markamen (mekumãirį'), while the others are equipped with digging sticks and bush-knives in order to catch armadillos, anteaters, etc. The women accompany their comrades.

All the kill is brought to a spot where other atq'k have in the meantime fashioned the race logs. Each rainy season moiety deposits its booty in one heap, but the atq'k appropriate all the ką' game and add it to their own pile, where they separate everything and longitudinally divide every piece in turn alongside of the vertebral column. They retain the portion including the head, spine, and tail, giving the smaller half back to the ką'. Thereupon each rainy season moiety distributes slices of meat first to the women and girls of the complementary moiety accompanying them, then to the rest of the men. The women and boys load themselves with the burden, and the active runners race to the village with the logs. After the close of the race there is a dance in the plaza. The women and girls bring cooked food to their comrades' moiety. This terminates the exchange of women. During this period no one resents extramarital sex relations.

Something similar occurs at the killing of a tame peccary (taitetú), such as takes place at the close of each initiation phase, also of the pepkahą'k. In the steppe, by the brook where the race logs are lying, the peccary is cooked, then both men and women race with the logs, the eastern and western age classes pitted against each other. In this case the wives of the eastern classes attach themselves to the husbands of the western, and vice versa. The unmarried girls choose whichever side they prefer. This applies to initiation; at pepkahą'k the exchange of women obtains between the pepkahą'k, Clown and Falcon societies on the one hand, and the Duck society on the other. The women and girls prepare food for the side to which they have attached themselves, and extramarital sex relations are again permitted. However, it is by no means general: only a small minority of the participants avail themselves of the opportunity and, if so, in so discreet and unobtrusive a manner that the exact extent of indulgence on such occasions is difficult to ascertain. In these circumstances there is no formal segregation and choice of comrades.

According to the ancient rule the meipimrą'k begins only after the kõkrê log has been erected, which formally closes the vų'tę' season. But in 1936 everything was at sixes and sevens; three epidemics had caused heavy losses, dispersal, and economic derangement. Thus it happened that by July the vų'tę' season, let alone the year's major festival, had not yet been inaugurated, being delayed by nearly three months. At last, however, the opening occurred and tepyarkwá was begun as the year's festival. But on August 15 the vų'tę' ceremonial was prematurely interrupted. On this day a party of hunters were camped eight kilometers north of the village and expected to return by way of a log race, with age classes pitted against each other in accordance with the rules of the season. But when all had assembled at the site of the prospective log manufacturing, Iką'rkate, the atq'k leader, suddenly declared